

follows from this that the king is "not above the law, but merely its administrator, and subject to it like the rest. To place the king above the law is to place a premium on human passions. Law is as necessary for a king as for a people. Beware of those court marmosites who make gods of kings, and bow down to their oracles, nay, will have it that justice is nothing in itself, but only what the king ordains. They forget that the king receives the laws as well as the crown from the people. He may not even make a new law without their consent and the co-operation of the Estates. He has not the power of life and death over his subjects as a master over his slaves ; he may only, with the advice of sage lawyers, exercise the right of pardon in certain cases.

Other axioms need only be stated^ to be understood, though our author dips deep in his historic lore in order to elucidate them. The property of the people, equally with its liberty, as guaranteed by law, is inviolable. The king is not the owner of the kingdom. Such is a tyrant, not a king, and a tyrant is one who comes into possession by violence, or governs not according to law, and thus breaks the contract The first is a tyrant without title, the second a tyrant by practice. The law of nature, the law of nations, the civil law, empower all to resist a tyrant without title, who is simply a robber, and the meanest person in the commonwealth may put the robber to death. Only if he acquire the right of possession, and the people acquiesce in this right, is he to be regarded as having established a title, and the people must then submit to his rule. In the case of tyrants by practice, more circumspection is necessary. Even if a king do not conform exactly to the laws, he is not to be forthwith proclaimed a tyrant Absolutely perfect kings do not exist, and the subjects may account themselves happy if their kings are indifferently good. But if he purposely ruin the commonwealth, if he pervert the laws, if he break the contracts and proscribe his subjects, he is a tyrant and an enemy of both God and man. The more he is tolerated, the more intolerable does he become. The people, through its representatives, should first remonstrate and use persuasive means in order to turn him from his evil course; if persuasion fail, they ought to use force, and pursue him as a rebel against the sovereignty of the people. If a General